



The Concept of Justice in Terms of the Qur'an

Dini Kartika^{1*}, Kusnadi¹, Aristopan Firdaus¹

¹ Islamic University of Raden Fatan Palembang, Indonesia

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Corresponding Author:

Dini Kartika

dinikartika16062@gmail.com

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Abstract: This study examines the concept of justice as articulated in Qur'anic terminology. The Qur'an employs diverse meanings for words and terms related to justice. Although these terms are used to highlight particular aspects or perspectives of justice, they do not necessarily originate from the root 'adl. This research adopts the mawḍū'ī (thematic) method, employing a content analysis research model. The analysis of Qur'anic terms related to the concept of justice indicates that the expressions 'adl (عدل), qīṣṭ (قيسط), and al-mīzān (الميزان) constitute the principal pillars that convey the meaning of justice. Surah An-Nisā' (4:58) commands the establishment of judgments with justice and without discrimination. Surah Al-Mā'idah (5:8) emphasizes that justice must be upheld for the sake of Allah, not for personal interests. Surah Ash-Shūrā (42:15) explains that justice entails placing things in their proper positions and giving every person their due rights. Overall, the Qur'an presents a clear, balanced, and universal concept of justice applicable to all humanity. Allah warns that personal desires and hatred may prevent human beings from acting justly.

Keywords: Al-Qur'an; Concept; Justice; Tafsir

Introduction

The study of the Quran, which outlines various spheres of life and presents a variety of themes discussed in its interpretations, is a necessity as a requirement to ground and socialize its meaning. Similarly, the concept of justice in the Quran is closely related to communities. Every community has rules governing its life, whether within the family, community, or other social environments. These rules are intended to create order. By establishing order, a calm, peaceful, safe, and orderly life is achieved. Order is a crucial factor in community life. Order in society will be achieved if the rules governing it are enforced fairly (Rahmi, 2024).

Justice plays a crucial role, especially within the context of a nation. When related to the current state of Indonesia, justice certainly needs to be upheld. This demonstrates that justice has become a central value in modern Indonesian culture. The proof is that Pancasila embodies the value of "Social Justice for All Indonesian People" as its fifth principle. This means that justice is not merely a symbol of Pancasila's principles, but must be truly implemented by all components of the nation.

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Justice, from an Islamic perspective, is how to guide society in accordance with the norms contained in the Quran and Hadith. This is because in Islam, the Quran and Hadith are essential to provide direction for society. This means that social activities in Islam are always inspired, driven, and guided by these values.

According to most theories, justice is of great importance. Most people believe that injustice must be immediately confronted and punished, and many social and political movements around the world are fighting for justice. However, the large number and variety of theories of justice raises the question of whether justice and the reality of injustice are unclear, as the definition of justice itself remains unclear (Rangkuti, 2017).

The importance of analyzing justice from an Islamic perspective is not only to deepen understanding of religious values, but also to find solutions to social problems that frequently arise in society, often related to injustice, whether in the legal, economic, or social spheres. The Quran uses different meanings for words and terms related to justice. Although the word is used to indicate an aspect or perspective of justice, it does not necessarily derive from the root word "adl" (al Jumhuri

& Nitalia, 2024). Based on this explanation, this is the author's background, which is expressed in a study entitled *The Concept of Justice from a Quranic Perspective*.

Method

This research is a qualitative-research. This qualitative research explores verses related to the term justice by examining the definition of justice, the terms of justice in the Qur'an (al Jumhuri & Nitalia, 2024), the concept of justice from the perspective of the Qur'an, and factors that hinder justice. This research is a library-research, which is exploratory in nature, namely by searching and collecting information from data both written in Arabic or Indonesian, tafsir books, journals and other references that are relevant to the type of research being conducted. This research uses the maudhu'i method with a content analysis research model and a semantic approach.

Result and Discussion

Definition of Justice

Al-adl (العدل) is the ism mashdar, whose fi'il madhi and mudhari are عدل - يعدل or which is usually interpreted as; being fair, impartial, punishing correctly (right), fair (the opposite of the word persecution), Another form of mashdar عدل is al-adalah العدالة (Nuruddin, 1996). According to KBBI the word fair means equal weight; not biased; impartial, siding with the right; adhering to the truth, appropriate; not arbitrary. In encyclopedic terminology, justice is the principle of moral virtue (virtue) namely giving something to everyone according to the rights they should receive; treating everyone the same (the same treatment for people who have the same rights: the same abilities, duties and functions, not equality in the sense of absolutely the same treatment between everyone without paying attention to differences in abilities, duties and functions between one person and another)

Definition of Fairness According to Salaf Ulama Fair according to the term there are various definitions put forward by scholars, including:

The definition of fairness according to Sufyan Bin 'Uyainah is maintaining one's morals when one is alone as one maintains them when one is in a crowd. According to Ibn Hazm: justice is not committing major sins and not committing minor sins openly. Meanwhile, Ibn 'Atiyyah defines justice as every obligation in the form of faith, Shari'a, carrying out mandates, abandoning injustice, repenting and giving rights. The expert in interpretation, Imam al-Qurtubi, explained that justice is a mental ability that is the basis for the behavior and manners of a servant. This ability makes

him always in piety and nobility of character, while piety is surrender and submission to orders, and distancing oneself from things that are forbidden. In contrast to Imam al-Qurthubi, the definition of justice was put forward by Al-Wansyrisiy: justice is istikomah in religion and istikomah in worldly matters. In religious matters, it means being pious according to ability, while in worldly matters, it means muru'ah (nobility of character), dressing appropriately according to beauty and avoiding things that are inappropriate. Therefore, humans are called mar'u and imro'an, meaning intelligent people, the opposite is hamqo, namely people who do not have the characteristics mentioned above. Likewise, the opposite of piety is wicked (Rahmi, 2024).

According to contemporary scholars, according to Sayyid Qutub, justice is something that guarantees the rights of all groups, both individuals and groups. Every people has fixed rules in muamalah which are not influenced by lust, love, hatred, nor are they influenced by ties of marriage, lineage, wealth, poverty, strong and weak. However, it operates according to rules that apply to all groups (Rahmi, 2024).

Justice in terms of the Qur'an

There are at least three Qur'anic terms that discuss verses containing the meaning of Justice. Some of the vocabulary used in the Qur'an to explain the meaning of Justice or Justice. These include the words (phrase) "adl" (عدل) and "qist" (قسط), each with its own various forms. All contain Qur'anic explanations of Justice.

Justice with the Word "al-'Adl" (العدل)

In the Qur'an, there are several words that mean Justice or Justice, the most frequently used being "al-'Adl" (العدل). Linguistically, "al-'Adl" means a straight arrow or the same between the two. "al-'Adl" also means something within oneself that is straight. According to Sa'id ibn Jubair, justice exists among them. The term al-'adl, for example, is found in Surah al-Baqarah (2:282), the longest verse in the Quran, which scholars call the ayah mudayanah (verse of debts and receivables). An excerpt from this verse reads:

وَأَلْيَكُتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

Meaning: "And let a scribe among you write with justice."

According to Quraish Shihab, justice means correct, does not violate the provisions of Allah and the laws prevailing in society, and does not harm either party to the transaction (Shihab, 2002).

According to Ibn Kathir, a writer who writes a debt agreement must write fairly and correctly. This means that he must not sin against either party by violating the terms of the agreement. The writer (katib) only writes what was agreed upon, without adding or subtracting

anything. This verse teaches that even in writing, we must be fair, and a just writer must fulfill three criteria: writing ability, knowledge of the procedures for writing agreements, and honesty. Fair in this verse means straight and correct.

Justice with the Word Al-Qisth (القسط)

Another word used in the Quran to indicate justice or fairness is al-Qisth. Linguistically, al-Qisth means portion, share, and measure. According to al-Ragib Asfahani in his book, justice using the term al-Qisth means: *بالعدل النصيب*, a portion or that which is distributed fairly. Al-Qisth originally meant a fair and just share. This doesn't require equality, as a share can be shared by a specific person or by a single party. The word qisth is more general than al-'adl. Therefore, when the Quran demands that a person be just toward themselves, the word qisth is used. For example, in Surah Al Nisa' verse 135.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ

Meaning: "O people "O you who believe! Be upholders of justice, witnesses for Allah, even against yourselves."

Quraish Shihab stated that this verse commands justice with very strong wording. The command to be just could be expressed with the phrase "Be just." More emphatic than that phrase is "Be just," and even more emphatic than that phrase is "Be upholders of justice," and ultimately, like the wording of "Be just," in the verse: "Be upholders of justice, perfect and true" (Shihab, 2002). Namely, uphold justice perfectly and attentively. Make upholding justice a personal characteristic and carry it out with utmost precision so that it is reflected in all your physical and spiritual activities.

Justice with the Word Al-Mizan (الميزان)

Mizan comes from the root word wazn, which means scale. Mizan is a tool for weighing. However, it can also mean "justice," as the language often uses "tool" to mean "the result of using the tool." Linguistically, the word al-Mizan means "scale," but its use has shifted to the realm of Upholding Justice (Manurung, 2023).

This is according to the opinion of Mujahid, Qatadah, and others. The Quran, Surah al-Hadid (57): 25, states:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

This means: "Indeed, We have sent to Our Messengers clear proofs and We have sent down with them the Book and the Scale (Mizan) so that mankind may act justly. And We have created iron."

The phrase "al-mizan" in this verse, meaning "al-adl," is the truth witnessed or acknowledged by sound, sound, and straight logic that refutes misleading views. The next verse, *"بالقسط ليقوم الناس"*, so that mankind may uphold al-qisth, namely truth and justice, by following the teachings of the Messengers and obeying their commands.

The Concept of Justice in the Qur'an

Justice in the Qur'an has a broad range of interpretations, but in this discussion the author will refer to three surahs to interpret the meaning of justice Qs. An-Nisa ayat 58 Meaning: "When you judge between people, judge with justice."

This verse commands them to judge between people with justice. Therefore, Zaid bin Aslam said, "Indeed, this verse was revealed concerning the leaders, namely the judges who judge between people" (Rahmi, 2024).

This verse instructs judges to place the disputing parties on equal footing, for example, by observing seating arrangements, addressing names (with or without honorifics), facial expression, sincerity in listening, and considering their statements, among other aspects of the decision-making process. Ibn Kathir explains that Allah SWT commands His servants to judge justly between people. Then, in a further verse, it states, "Indeed, Allah SWT gives you the best teaching." Ibn Kathir explains that this teaching includes commands to fulfill mandates, to judge between people with justice, and various other noble, perfect, and comprehensive commands and laws of Allah SWT (Muhammad, 2004).

If a community is led by a certain imam/caliph/head of state, and the community members claim that he is a just leader, then the statement means that he treats each community member equally or does not differentiate between them. However, it must be emphasized that the equality referred to here refers to equality in rights Surah Al-Maidah ayat 8.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "O you who believe! Be upholders of justice for Allah, (when) bearing witness fairly. And let not your hatred of a people encourage you to act unjustly. Be just. Because (just) is closer to piety. And fear Allah, indeed, Allah is Most Accurate in what you do." "

According to Ibn Kathir, the verse is interpreted starting with the verse *يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ* "O you who believe, be those who always uphold (the truth) for

Allah." This means, be upholders of the truth for Allah, not for the sake of humans or seeking popularity. And be you *و بالقسط شهداء* "Witnesses with justice." This means, fairly and not fraudulently. And never let your hatred of a people encourage you to act unjustly."

This means, don't let hatred for a people make you act unfairly towards them, but apply justice to everyone, whether your friends or enemies. Therefore Allah says, *قِيلَ وَإِنِ الْقَوَى أَفْرَبَ هُوَ وَأَعْدَلُوا* "Do justice, because justice is closer to piety." That is, your justice is closer to piety than abandoning it. The verb in the verse fragment has the position of *masdar*, because *dhamir* (pronoun) returns to him, as is found in similar verses in the Koran and others. For example, the following word of Allah *قِيلَ وَإِنِ الْقَوَى أَفْرَبَ لَكُمْ* And if it is said to you: 'Go back,' then go back. That is purer for you.' (QS. An-Nuur: 28). His Word, *هُوَ أَقْرَبُ وَهُوَ أَشْفَى* "Because justice is nearer to piety." It is included in the category of *fi 'lut tafdhil*", namely in a position in a place where there is no comparison. As stated in His word, "The inhabitants of Paradise on that day will have the best abode, and the best resting place." (QS. Al-Furqaan: 24). Furthermore, Allah says: "And fear Allah; surely Allah is aware of what you do." This means that Allah will reward you based on His knowledge of the deeds you do. If they are good, they will be rewarded with good, and if they are bad, they will be rewarded with bad too. (Dr. Abdulah. Tafsir Ibn Katsir Volume 3, 2003)

The verse explains that Allah knows what you do, Allah promises those who believe and do good deeds forgiveness and a great reward, And fear Allah, and in Allah let the believers put their trust. And the Almighty said: "O you who believe, be enforcers of God, witnesses of justice. It could be that this verse is in the testimony itself: He said: Stand as a witness for God and bear testimony to Him (Rozaq, 2019). Surah Asy-Syura Ayat 15 *Meaning: And say, "I believe in the book that Allah has revealed and I have been commanded to do justice among you,"*

Fairness means treating fairly, such as between one group and another; between someone and another. Fairness in this sense is often defined as "putting things in their place" or "giving other parties their due rights." The opposite is injustice, namely violation of the rights of other parties. Such an understanding of justice gives birth to social justice. The Word of Allah SWT. In surah Ash-Shura [42]: 15.

Allah says: Confirming all the books sent down from heaven to the Prophets, we do not differentiate between any of them. The next verse, "and I was commanded to act justly among you" namely in legal matters as I was commanded by Allah. This verse emphasizes that Islam, as a religion of peace and a religion of monotheism, must do justice between various

groups that are fighting with each other, encouraging its followers to be more tolerant of each other. This shows that justice must still be upheld even against people who hate Islam (Rahmi, 2024).

Factors Inhibiting Acting Fairly

A fair attitude is an action that is not easy to do, usually humans will consider things a lot first to decide on a fair attitude. In carrying out fair actions, there are several factors that hinder fair actions. The factors that inhibit fair actions are as follows.

Lust

Eve linguistically means empty and fallen. Meanwhile, according to the term, this word means the soul's tendency towards lust. And this tendency is more inclined towards deviation. This is usually about worldly things which are basically deceptions that lead to disaster and disaster. Some say that he is called that because when he was in the world he brought his owner into misfortune. Meanwhile in the afterlife it will take its owner to hell. As stated in Surah An-Najm, verse 3: and he does not speak (the Quran) according to his own desires. When the soul is at its lowest level, it commands evil (al-Domi, 2015).

Hate

When someone hates another person, this act is a sin and results in the severance of the ties of kinship between them. It is even considered a sin by Allah. As mentioned in surah Al-Maidah verse 2.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدَّقْتُم مِّنَ الْمَسْجِدِ الْحَرَامِ أَلَّا تَعَاوَنُوا عَلَى الْبِرِّ وَالْقَوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: O you who believe! Do not violate the sacred principles of Allah, and do not (violate the honor of) the haram months, do not (disturb) the hadyu (sacrificial animals) and qalāid (marked sacrificial animals), and do not (also) disturb the people who visit the Baitulharam; they seek the grace and pleasure of their Lord. But if you have completed ihram, then you can hunt. Don't let (your) hatred for a people because they prevent you from leaving the Sacred Mosque, encourage you to go beyond your limits (towards them). And help you in (doing) righteousness and piety, and do not help you in committing sins and enmity. Fear Allah; indeed, Allah is severe in punishment.

Al-Qurtubi explains that do not, out of hatred, retaliate against a people (who hinder you), so that you transgress the limits (arbitrarily) and make what is right

for them false, and justice for them injustice (Bazith, 2019).

Conclusion

Al-adl (العدل) is a mashdar ism, whose verbs are يعدل - عدل, which is usually interpreted as being just, impartial, and judging correctly. Encyclopedically, justice is a principle of moral virtue (virtue), namely giving each person something according to their rights, treating everyone equally (equal treatment for people who have the same rights: the same abilities, duties, and functions, not equality in the sense of absolutely equal treatment between everyone without regard to differences in abilities, duties, and functions between one person and another). Quranic terms that discuss verses containing the meaning of Justice or Justice include the words (phrases) adl (عدل) and qist (قسط) and Al-Mizan (الميزان). Based on the interpretation of the verses of justice, several concepts of justice have been discovered, including Surah An-Nisa', verse 58, which commands to establish justice among humans, meaning equal without any discrimination. Surah Al-Maidah, verse 8, upholds (truth) for Allah, meaning not for human gain or seeking popularity. Surah Asy-Shura Verse 15 Justice in this sense is often defined as placing something in its place or giving it its due rights.

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The authors declare no conflict of interest.

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